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HEILIGEN GE CHRONICAE.

"WERE ONCE THESE MAXIMS FIX'D, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SUON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. IX.]

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GARDINER, ME. FRIDAY, JUNE 12, 1829.

NEW SERIES, VOL. 3 .- No. 24.

P. SHELDON.

WILLIAM A. DREW,-Editor.

PUBLISHED EVERY FRIDAY BY

THE PREACHER.

[For the Christian Intelligencer.] A SERMON.

BY SETH STETSON.

Text. "Marvel not at this; for the hour is oming in the which all that are in their graves hall hear his voice, and shall come forth, they that are done good unto the resurrection of life, and key that have done evil unto the resurrection of amnation." "John v. 28, 29.

This text is often brought to prove the dless misery of some of mankind. And is about as plausible as any thing that in be found in the Bible. If there was ut one resurrection mentioned in the the first resurrection, which implies a eaking.

In the context of the passage under onsideration, Jesus said, "For as the ather raiseth up the dead and quickeneth em, even so the Son quickeneth whom ven when we were dead in sins, hath ickened us together in Christ; (by grace are saved;) and hath raised us up toher, and made us sit together in heaenly places in Christ Jesus." Paul here ses similar language to Christ. And does not explain what Jesus meant by beg dead, and quickened, and raised? That was not a literal, but a spiritual change? ot of the body, but of the mind? Not in nother state of existence, but in this?

And does not Jesus, himself, show this be his meaning, by what follows in the onnexion of the text? ver. 24, "Verily, erily, I say unto you, he that heareth my ord, and believeth on him that sent me, ath everlasting life, and shall not come to condemnation; but is passed from death nto life." By condemnation in this text are to understand the same as damna-People have been in the habit of posing that damnation belonged to an-

er state of existence; but condemnain was experienced here. We find, hower, that persons are said to be damned this world. Rom. xiii. 2. Those who sist the ruling power, which is an ordiance of God, are said "to receive to emselves damnation." So of widows wing damnation, who had cast off their st faith. So of persons eating and rinking damnation to themselves, not diserning the Lord's body. And of some hose damnation slumbered not. Now in these passages damnation is spoken of taking place in this world; and was the me thing as condemnation, or judgeent. So Paul observes, "He that doubt-th is damned." So "he that believeth ot shall be damned;" or "is condemned ready, and the wrath of God abideth on But multitudes have been deliverfrom this state of wrath and condemnan in this world. All who are quickened the spirit and word of God, are made ritually alive, are raised from a death trespasses and sins, to a new life, and heavenly place in Christ Jesus.

This appears to be the subject on which us was discoursing in our text. For adds, "Verily, verily, I say unto you, hour is coming and now is, when the ad shall hear the voice of the Son of od; and they that hear shall live." These s, without doubt, represent a spiritual which was to take place in their ds. For Jesus speaks of it as then ing commenced. The hour was not coming at some future time, but now It had already commenced; and it was hour in which many had risen with rist, and were then "sitting in a heaaly place," as it respected their privi-

and enjoyments. The term hour, frequently used by ems, could not refer to a period far disbut to a period near at hand. Not an endless state, but to a limited period. In connexion with this resurrection a ement is mentioned, which, probably, induced many people to suppose that as was speaking of two resurrections, spiritual and a literal, in connexion with text. Jesus observes ver. 22, "For Father judgeth no man; but hath comitted all judgement unto the Son." A-in, ver. 26, "For as the Father hath e in himself, so hath he given to the Son have life in himself. And hath given Or, condemnation, saith Pres. Allen.

brought to view in our text.

he says, "all that are in their graves shall come forth," &c. But I think he only borrows the language of the Old Testa- there seems to be no doubt of their speak- should give him; and not to him only, but hearers occasionally, lest the fact should ment, to set forth similar changes, as had ing of the general resurrection.

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When Christ speaks of the resurrection.

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The prophet Ezekiel makes use of simlitical and religious resurrection, which took place when the people of Israel were delivered from their captive, oppressed criptures, we might conclude from our state, in Babylon. They were representxt, that Jesus meant to teach that some ed as "dead," their bones scattered and Christ in body and mind, spiritual, immor- sufferings live, as a bright example, to all mankind would be condemned in an- dry. Their case appeared to human view, tal, and glorious. Neither of the seven that shall hereafter believe. her state of existence. But, as we read to be hopeless. But God took the proph- husbands would be married to their former So Christ promised the church in Smyr- the doctrine of Almighty God. What! econd; and that some had already risen with Christ, to whom Paul wrote, Col. iii.

we must carefully inquire what resurction Jesus referred to in our text. It manded to prophecy unto the wind, that the prophecies, thinks that the promise of Christ has been fulfilled, in the continuum unnec of that city, and the preservation of christianity while other cities are desolations; that it is safe. It manded to prophecy unto the wind, that the promise of the prophecies, thinks that the promise of Christ has been fulfilled, in the continuum unnec of that city, and the preservation of christianity while other cities are desolations; rection, Jesus gives no intimation that there will be such an essential difference, that it is safe. It is safe. It is safe to the prophecy unto the spirit, to a valley full of bones, whit; for there no such connexion with extent of the prophecies, thinks that the promise of the prophecies, thinks that the promise of Christ has been fulfilled, in the continuum unnec of that city, and the preservation of christianity while other cities are desolations; the prophecy unto the word of the Lord." So he was compared to the prophecy unto the spirit, to a valley full of bones, white; for there no such connexion with extended to prophecy upon the prophecies, thinks that the promise of Christ has been fulfilled, in the continuum unneced that city, and the preservation of christianity while other cities are desolations; the prophecy unto the spirit and the prophecies, thinks that the promise of the prophecies, thinks that the promise of Christ has been fulfilled, in the continuum that the prophecies, thinks that the promise of the prophecy unto the prophecy unt admitted by all christians, that it is safe life might enter into them. God then in- that some should be raised to eternal life, ed, or christianity is entirely rooted out all good, and his doctrine as opposed to compare scripture with scripture, in or- forms the prophet that these bones were and others to endless condemnation. er to ascertain the mind of God. And the whole house of Israel. "Behold," is always important to attend to the con- say they, "our bones are dried, and our cion of a passage, in order to learn the hope is lost; we are cut off for our parts. abject upon which a sacred writer is Therefore, prophecy, and say unto them, God, but as the reward of doing well or thus saith the Lord God, Behold! O my ill. He that did good came forth to the people, I will open your graves, and will bring you into the land of Israel. And ye shall know that I am the Lord, when I there is none good, but God; that is, abhave opened your graves, O my people, solutely. Paul says, there is none that will." So Paul to the Ephesians says, and brought you up out of your graves, 4, 5, "But God who is rich in mercy, and shall put my spirit within you; and I Hence, by the deeds of the law, no man his great love wherewith he loved us, shall place you in your own land; then living can be justified. All have sinned

> In this scripture the graves are mentioned to set forth the helpless state the people were in, as to delivering themselves If it be said, he does good who repents from their powerful enemies, and regaining their civil and religious liberty, and their own highly favored land. God was able and willing to help them. He predicted by the prophet that he would do it. But no person can suppose that God would literally raise the dead out of their graves, and bring them into the land of Israel. The people in Babylon could no more deliver themselves, without divine help, than persons literally dead and buried. So it was with the Jews in Christ's day, in divers respects.

1. They could not deliver themselves from the Roman yoke, which was then on their neck: political death.

2. They could not deliver themselves from their superstition, or false religion:

3. They could not deliver themselves from their sins and miseries, except by the word and spirit of Christ.

But Jesus declares that those who were then dead in trespasses and sins, and in as hopeless a state as men in their graves, should hear the voice of his word, and come forth. They should awake from their sleep of worldly security; some to be among the children of the resurrection, life or salvation, others to condemnation and death. This was actually the case both in a civil or religious point of view. Those who did good, or were actuated by a godly disposition, came forth to the life of the gospel; called everlasting life; because in its nature, it was a life which God approved of. Such were true believers in Christ. They obtained peace on earth. They enjoyed freedom in Christ, and were in a few years free from the persecuting Jews, and finally obtained the government over the known world, under Constantine, the Roman Emperor. Believers in Christ did good, they rose with Jesus, being baptized of the spirit, they became strong in the Lord, and the power of his might, went forth from conquering to conquer. They obtained civil and religious liberty.

But those who did evil, as did the unbelieving, superstitious, persecuting Jews, were roused by the voice of the Son of pose and blaspheme the holy spirit, by which these miracles were performed;they came forth to condemnation, or to meet those awful judgements which had been predicted by Moses and the prophets They resisted the power of God's spirit; they resisted the powers ordained of God over them, the Romans, and they "re-ceived to themselves damnation." The most distressing judgements came upon them, by which their cities, through the land, especially their glorious temple and city of Jerusalem, with more than a million of people, perished by the sword, the famine, and the pestilence. And multitudes were carried away captive and sold to be

him authority to execute judgement also, gospel. "Where the spirit of the Lord because he is the Son of man." Now it is, there is liberty." Those whom Jesus joy in the holy spirit. By patient continmy religious principles; for, said he, this is known to be a fact, that most awful makes free, are free indeed. But some, uance in well doing, ci ristians lay up for man is what we may very justly call an judgements came upon the nation which yea, many were awakened to despise the themselves a good foundation, for comfort- able Universalist, - a believer in the devil's rejected Christ and his word. But in or- gospel and persecute its friends. They able reflection in time to come, should they doctrine; to which I make no reply, owing

Expositors in general, have taken it for sus in our text, does not refer to a literal ed away from all that is dear to them on the honorable clergyman the following argranted, without proving it, that Jesus resurrection, or a general resurrection at earth, trusting in God's grace, they will gument:spake of the resurrection of the body when the end of time, is, the account here given rejoice in hope of eternal life. does not agree with the account given by Christ and Paul in other places, where ry, which the Lord, the righteous judge views but what are careful to inform their

lar expressions to represent the great po- to be the God of all the raised, the all will Paul this crown, in the converts, which he or child, that had come to the years of et in the spirit, to a valley full of bones, wife; for there no such connexion will ex- na, a crown of life. Bishop Newton on persons believing in one only living and

> Besides, it is worthy of remark, that the life and damnation mentioned in our text, are given not as the grace and purpose of

resurrection of life. But who does good so as to merit eternal life? Jesus says, doeth good, no not one; that is, perfectly. shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—
Ezek. xxxvii. 12—14.

have sinned and come short of the glory of God. On the other hand, I may ask, who has not done evil? Our text says he that hath done who will not be condemned by this rule? and believes the gospel; I inquire, who repents so that he sins no more? And who gives him a penitent heart? Who gives him a believing spirit? Here grace saves, and not man's works. So Paul teaches. "The wages of sin is death, but elernal life is the gift of God, through Je-cus Christ cur Land? But is this life, men receive according to their works, whether good or bad. "To be carnally minded is death; but to be spiritually minded is life and peace."

When Paul speaks of the resurrection of the dead, in his first epistle to the Corinthians, he makes no difference in their state and condition. The just and unjust, or the believers and unbelievers, the Jews and Gentiles, all are sown natural and raised spiritual; sown in corruption and raised in incorruption; sown in weakness. raised in power; sown in dishonor, raised in glory. As all have borne the image of the earthy, all shall bear the image of the heavenly. For as in Adam all die, so in Christ shall all be made alive.

capacity, of honor and glory, there may free from sorrow. Every vessel will be filled with the love of God. For then God

will be all in all. We have no reason to suppose, because in the resurrection state all are equal unto the angels, they will be perfectly alike in every respect. As there will be some-thing, by which Michael and Gabriel will be distinguished, so there will be some-thing, by which Peter and Paul, and all others will be distinguished. Angels may be of different capacity and power, of honor and glory; else why should one be called the arch-angel? As Jesus is the sun of righteousness in heaven, others will shine as stars, of different magnitude.

God has promised to pour out of his spirit upon all flesh; and that all shall know the Lord from the least unto the greatest. The time must come when the earth shall be filled with the knowledge of the Lord, God, in the preached gospel, and the signs as the waters fill the sea. Then the faithand wonders wrought by Christ and his ful in Christ Jesus will receive honor and inspired apostles; and came forth to op- glory, as the apostles have done by christians, in all past ages of the church. If we obtain only those treesures which thieves may steal from us, our consolation will be small and uncertain: But if we lay up treasures in heaven, by wisely improving our time and talents according to God's commands, we shall obtain the approbation of our own consciences, and the consolations of God's spirit, which are neither few clergyman in that region. The extract benor small. Jesus in such like passages teaches his disciples, to seek after spiritual things, instead of those which are only of an earthly nature: then they will enjoy the things of his kingdom, while on their journey here below. This sentiment is taught by Paul, when he says, "Now faith is the slaves. Hence, I think, our text should substance of things hoped for, and the evibe considered as descriptive of the spirit-dence of things not seen." Hence chrisual or moral resurrection, which took tians should labor for that meat which en-place when Christ came by the power of dureth unto eternal life. They are enhis spirit and grace, and quickened many, couraged to begin their heaven below.—
and raised them to the life of faith in the The kingdom of heaven in the soul of man, as a very good citizen, but still a very danfar distant, when the knowledge of Gad

der to this day of judgement, there must came forth to condemnation. Wrath came be a resurrection. This resurrection is upon them to the uttermost. One weighty reason, why, I think, Je-

Paul looked forward to a crown of glo- few preachers opposed to our religious to all those who loved the appearing of slip their memory, that the doctrine of Uof the dead, as preached by God to Mo- in the honor confered on him, by the whole yet in the whole circle of my acquaintses at the burning bush; he represents God christian church ever since. Christ gave ance I have never met with man, woman then live to him. All that God rakes from made to christianity. The apostle calls the dead are his children in the most per- his disciples his crown. He was faithful fect sense. All are as the angels of God. unto death, and received a crown of life. All are made alive in Christ. All are like His name, and character, and labors, and

them. named, notices in a particular manner, in lukewarm water. Where are that church and city now? The judgements threatentrine, far better than the doctrine of ended were in this world.

Many christian churches, like the aucient Jewish churches, have become so them. But it is not safe to argue from Are they not constantly intimating to him, evil shall come forth to damnation. Now analogy, that because they are wicked, and that he has not devised and established punished in this state of being, therefore, the best system he might have done? that they will be raised wicked, and punished

to all eternity.

tinct people. And the time will come, when to the faith of Christ, as the true Mesiah. taught to understand, and enabled to feel, They were visited with condemnation, his relation to God and man. From it he soon after the apostles finished their testi- forms his estimation of the moral attributes mony to them: and they have ever since of Jehovah, and derives those hallowed ly, for the children walk in the steps of gentle zephyr and ardent as the sun's most their fathers.

soul of man that doth evil, to the Jew first, be the best system; he knows the greatest Christ shall all be made alive.

Whatever difference of knowledge or spect of persons with God. He that doth

God, the most beneficial toman; he knows wrong shall receive for the wrong, which the highest good of all must consist in the he hath done. Christians of the best sort final salvation of all. The language of they will be equally pure from sin, and are not allowed to escape divine judge- divine goodness, that cannot err, has imments when they abuse divine mercy.--And this they are liable to do, and have human investigation or divine inspiration done, and have been made to feel the ter- can reach, and firm as the everlasting hills;

rible consequences.

of his holiness. If we do not turn from transgression, and do that which is lawful and right, the judgements of God may become more and more severe, till destruction come, and there is no escaping death, in a terrible manner. This has been the case with many.

But we must not conclude that God is revengeful and vindictive so as to hold up in being creatures to torment them to all eternity.

The dead shall live again. And the sinners receive the wages of sin which is death, yet the gift of God is eternal life. This life he has given all mankind in Christ Jesus in his gracious purpose, and in due time, will raise them from death to life, through Jesus Christ our Lord. Amen.

LETTER FROM OHIO.

A friend in Hallowell has put into our hands a letter from a relative in Lorain Co., (Obio,) with permission, we suppose, to publish that part of it which relates to the aulow is interesting on more than one account. By the writer's style and ability in managing his subject, we should think he were calculated to be useful among the people with whom his lot is cast.

"At a meeting of the Presbytery holden at our County Seat, a short time since, there were present about forty Presbyte- justice and his mercy should have bestowrian Elders, and some of them being personally acquainted with me, introduced me given, for you know not what you preach.

" Honored Sir," said I, "there are very understanding and discretion, but what would very frankly express a wish that it might be true. Now, said I, it somehow strikes us very oddly, that men professing godliness, should love the devil's doctrine, and wish it to prove true, in preference to from them. John was directed to write to the doctrine of God our Saviour, and still the seven churches of Asia, and according wishing that doctrine true! The same perto his prediction, it has happened unto sons will honestly confess, that the doc-This the learned Bishop, above trine of Universal Salvation is best, if true; and their wish that it may be true, is proof his book, in which he shows the fulfilment that they consider it the best. What folof divine revelation. The church of Lao- lows? Why, the incontrovertible fact, subdicea was in a lukewarm state; and Christ stantiated by their constant prayers, that threatened to cast it off, like offensive, they consider the doctrine of Universal trine, far better than the doctrine of endless punishment, which, they say, is the doctrine of God! Do not those persons cast a foul stigma on the divine Creator corrupt and wicked, that God has rejected and prefer a serious charge against him? his determination to save a part of mankind is not as good a one as that insti-The Jews have become spiritually dead tuted by the devil, and industriously circuto God, and true faith, and they are now lated by his emissaries to save all? and in buried under the rudiments of the world. their petitions and supplications to him to They no more serve and please God, than save all, do they not very plainly solicit dead men. But God preserves them a dis- him to renounce his doctrine of partial salvation, and to adopt the devil's doctrine the Deliverer shall turn away ungodliness of Universal Salvation? It is strange, yet ing away of them be the reconciling of the there is not a benevore, wenture to say, world, what shall the receiving of them be, christian in the world, who, however he but life from the dead." Hence, it ap- may suppose Universalism to be the devil's pears, that Paul considers the Jews, as in doctrine, does not think it best in itself, state of death. And they will never and heartily wish it true. With this the have eternal life, till they are converted true christian is inspired. By this he is been suffering, as a nation; and that just- feelings that breathe in accents soft as the Tribulation and anguish are upon every happiness all mankind. This he knows to planted the conviction in his heart deep as and a still, small voice whispers in accents But when the Lord chastens, it is for sweet as angels use,-" It is God that our profit, that we may be the partakers worketh in you to will and to do of his good pleasure." Now, kind sir, reflect well, and then

say, can this be the devil's doctrine? Recollect, reverend and dear sir, that I am not insensible that the popular doctrine is as follows:- The fall of angels from heaven-Total Depravity-Infinity of Sin-Partial Election and Reprobation --- a wrathful Deity-the mysterious dectrine of the Trinity-a personal, tormenting Devil; and at last, what is called the bone and marrow of the gospel, Endless Damnation to a large portion of our race. -Those, kind sir, who support the above ideas, attribute to the God of the universe passions, propensities and purposes, which, beyond all contradiction, he never did, never will, never can possess. They have clevated him upon a throne of injustice; they have stained his garments with the blood of souls; they have armed him with the implements of eternal death; they have clad him in the habiliments of vengeance, while darkness and desolation and fury and hell have gone before him! They have thor's correspondence with a Presbyterian made him cruel, revengeful, changeable, and yet implacable; and when he has been thus constituted, a being that cannot be loved, they have tumbled before his bloody throne, prostrated themselves in the dustnot of humiliation, but of degradation-and with cries and groans and sighs and tears have attempted to operate upon his passions with a view of obtaining, by supplications and exhibitions of distress, what his ed as a gift! Great God! may you be for-And kind sir, we anticipate the time as not

hell shall be annihilated. Amen."

he would have the goodness to answer it? least said, is soonest mended," and "I should be glad," said he, "to withdraw what I have already inadvertently thrown at him," &c I must now close for I comnow using an artificial one. My belief is that the tottering throne of anti-Christ shall crumble and fall when supergard train shall be deprived of her empire; when bigotry shall no longer disturb the creeds of men and sacred imposition, and when the comely edifice of reason shall be erected on the sure foundation of immutable love and everlasting light. And finally may the copious showers of divine and sanctifying grace descend from heaven upon you all, and as individuals may you all know by experience the happiness which, like a river from the throne of God, issues from the kingdom of peace to refresh and cleanse the souls of mortals here below. And when you are called from hence to bid adieu to the joys and sorrows of this uncertain world, then-O then, may your emancipated souls be wafted to the regions of the blest."

THE INTELLIGENCER.

-" And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JUNE 12.

Sees The MAINE CONVENTION OF UNIVERSAL 15TS will meet in Readfield on Wednesday and Thursday, the 24th and 25th instant.

RICH MAN AND LAZARUS.

The following extracts from early writers of repute are taken from Notes appended to a Sermon lately preached in Dorchester by Br. Whittemore, on the parable of the Rich Man and Lazarus. For more reasons than one the reader will find them interesting and

Theophylact, from whose Commentary on the Four Gospels the following extract was made, lived in the eleventh century and was metropolitan of Bulgaria. H certainly was not an Universalist; yet he considered it by no means as doing injustice to the parable, to explain it as we have done. Here follows the extract:

"In the preceeding verses, our Lord had taught us to conduct ourselves properly with regard to our riches; and to the same purpose, he adds, by way of example, not, as some have thought, a history; because that the blessings of eternity were not yet adjudged to the righteous, nor the spake figuratively, designing to teach the unmerciful what was at length to come upon them, and on the other hand, to assure the afflicted how happy they are to become, for the evils they here sustain."-Accordingly, Theophylact proceeds to apply this Parable, as a representation of the different conditions of the proud sinner and the humble saint, after the general Judgement; and he incidentally reasons from the cannot, neither can they pass to us that would come from thence.

At last, however, Theophylact says, "But this Parable can also be explained in the way of Allegory; so that we may say that by the Rich man is signified the Jewish people. For they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom, and a priesthood, and were themselves a royal priesthood to God. The purple denote their kingdom; and the fine linen, their priesthood. For the Levites were clothed in sacerdotal vestments of fine linen; and they fed sumptuously and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice; which they also called the continual sacrifice. But Lazarus was the Gentile people: poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus. in the Acts of the Apostles we read that it was alleged against Paul that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the table of the Rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman (Matt. xv. 27,) when she was a heathen, desired to be fed with the crumbs. In short: the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished .who were dead in sins, did actually burn

will cover the earth; when tears of joy tle, on account of the Gentiles being reshall bedew the cheek of all; when an- ceived into the faith, and because that the principle of doing unto others as he would have thems of praise shall ascend from ever; those who had before been a poor and desheart; and when the fear of wrath and of pised Gentile race, were now in the bosom their opposition to his faith, fellowshiped him as a ing and True God on Thursday next—the 18th inst. of Abraham, the father of nations. And christian, and now believe that his spirit rests in peace Services to commence at half past 10 o'clock, A. M. This was handed to the Reverend Priest justly, indeed, were they thus received. in the tosom of his God. shortly after it was written; and the next For it was while Abraham was yet a Gen-Sabbath he read it to his congregation, tile, that he believed God, and turned from to be regarded and followed by ut all. and was asked by a Universalist that was the worship of idols to the knowledge of present, though at the time unknown, if God. Therefore, it was proper that they who were partakers of his conversion and He said he should not, for said he, "the faith, should rest in his bosom, sharing the York on the 14th ult. From the Report it appears facts till after our last week's paper was printed. same final lot, the same habitation and the same blessedness. And the Jewish peo- bibles and testaments, and that they have given away ple longed for one drop of the former le- 8,148. We thought the Bible Society was got up to gal sprinklings and purifications to refresh supply the destitute with the Scriptures gratis-and Universalists have recently been formed-one in Barnmenced this letter by natural light and am their tongue, that they might confidently say to us that the Law was still efficacious and availing. But it was not. For the tures 300,000 copies per year. Of course, they can Law was only until John. And the Psalm- be afforded very low indeed, even on sale. But as far stition shall flee before the effulgent beams ist says, sacrifice and oblations thou of Gospel light; when error with her hag- wouldst not, &c.

world by her overweening attachments to able, and not despise our servants who and the plea of charity, is highly reprehensible.

stand at our gates.

Theophylacti in Quatuor Evangelia Enarctiones, p. 119. Edit. Basil, 1525.

We may add the testimony of another wriadvanced. We extract the following from says:-a work entitled a "Rationale of the Litte-Bate, M. A. Rector of Deptford.

so amply enriched with the heavenly treasure of divine revelation. The poor beggar, who lay at his gate, in so miserable a plight, was the poor Gentile; now reduced to the last degree of want in regard to religious knowledge. The crumbs which fell from the rich man's table, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their traveling philosophers were able to pick up, with their utmost care & diligence. And those philosophers were exonerate him from blame. But, alas! it was also the dogs that licked the sores of hea- not so. thenism, and endeavored to snpply the Another who has fallen as low by another wants of divine revelation, by such schemes and hypothesis concerning the nature of the gods, and the obligation of moral duties, as (due allowance made for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly shewed, how little a way unassisted reason could go, without some supernatural help: as one of the wisest of them frankly confessed. About one and the same time, the beggar dies, and is carried by the angels the purpose of their own shame, and to teach them i. e. God's spiritual messengers to man- caution as to the aspersion of those who do not belong kind) inio Abraham's bosom; that is, he is to their communion. engrafied in to the church of God. And the rich man also dies and is buried. He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically repreearth: mere vagabonds, with a kind of ing is an extract from it. mark set upon them, like Cain their protojudgements to the wicked. But our Lord type, for a like crime; and which mark may perhaps be-their adherence to the ries to me, so that my people may see I have Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate; not being reckoned among the nutions, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate; but is told by Abraham, that he slipped his opportunity. While Lazarus laid hold on his, and now receives the com-Parable, against Origen's doctrine of the fort of it. The Jew complains of the want restoration, because Abraham says, "that of more evidence, to convince his countrythey which would pass from hence to you, men, the five brethren: and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, that if their own scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead. And exactly so it proved in the event. For, this parable was delivered towards the end of the third year of our Lord's misistry; and in the fourth, or following year of it, the words put in to the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason. Since the supposed request of the rich man, was fully answered, by our Lord's raising another, and a real Lazarus from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually consulted together, that they might put Lazarus also to death; because that by reason of him, many of the Jews went away and believed on Jesus. much for the true sense of this parable."

A BIBLE UNIVERSALIST.

It has been stated to us as a fact, and we believe the statement to be literally true, that the late venerable Joseph Smith, Esq., of Hallowell, whose death was days out of seven, for the last ten years of his life, in part of life, and being, as to property, in circumstanin a flame of jealousy, as saith the Apos- mest exemplary-emphatically a christian character, next.

being regular in his family devotions, and acting upon

The examples of such Fathers in our Israel deserve

AMERICAN BIBLE SOCIETY.

The annual meeting of this society, was held in N. that within the last year the society has sold 191,974 pears by the report, that the establishment manufac-Theophylact then briefly observes, that No man is to blame for making money if he can do so

REVIVAL PREACHERS.

A writer in Zion's Advocate, in an article, the de sign of which is to show that " we cannot always de-

"While they are instrumental in promotral doctrine of Original Sin, &c. By James ing revivals of religion, there may be at the same time such gross exceptions in their sys-"We will suppose, then, the rich man tem of faith, or in their practice, or in both, who fared so sumptuously, to be the Jew; as to give those least acquainted with them, strong suspicions of their piety.

> Father: Speaking of a preacher who preached a part of the time in the writer's neighborhood, he says, "He came to my house one Saturday night, so intoxicated that he could not walk strait. Judge of my feelings, when following him to the place of worship the next day. But shake off the yoke and to rejoice openly and rationally strange to tell, his preaching had an effect in the prosperity of truth amongst them. Let them reupon my mind, and upon the minds of some others, that I concluded that what I had seen the tay before, must have resulted from some sin, has confessed it to be a fact that he was living in the allowed practice of secret and ress sins, while a revival was going on under

his preaching.' We could detail a whole chapter of such facts within our knowledge; but were we to do so, we should be adjudged slanderers. All we have copied the above | "corrupt" Universalists do. for, is, to show with how little grace it is that the orthodox accuse Universalists of licentiousness. On their own confession they have enough of it to answer

VAVOU AND FINAU.

The Missionary papers are exulting because Finau, King of Vavou, one of the Friendly Islands, has embraced the limitarian creed of the Missionaries, and have published with much applause. a latter he got some one to write for him, directed to Mr. Turner, a sents, are miserally destroyed by the B. some one to write for him, directed to Mr. Turner, a subscribers to the Preacher in mans, and the wretched remains of them Missionary at Tongataboo. It is said to discover the their numbers are not received. driven in to exile over the face of the real spirit of Christ. Let us see if does. The follow-

"But if a ship should come to your island, be so good as to send one of your missionaturned away my evil spirits. My island, sir, will turn to our great God, because I am the only chief on the island: I have no one to conme; when I turn, they will all turn.'

These Islanders, it seems, are to be forced to embrace the religion of the Missionaries. They must do as the king does: he has no one to control him, and his subjects will not dare to disbelieve what he and the Missionarics tell them to believe. This may be the spirit of Calvinism, but it has no communion with the placing a box at the street door, with a small aperture spirit of Christ.

SACRED RUSINESS.

In enumerating the benefits resulting to the calvinistic cause through the instrumentality of Tracts, the Report of the Committee of the American Tract Society, lately assembled at New-York, says: "A young woman engaged in folding Tracts at the Society's House, was so impressed with the sacredness of her employment, that she felt she must retire from it."-Sacred employment of folding orthodox tracts! We shall next hear of the sacred employment of shearing shall next hear of the sacred employment of shearing shall receive something more than "a other person's sheep without their consent; however, passing notice." If I understand the imshould this business come to be considered so sacred as to induce certain priests "to retire from" the business, it would be a public benefit.

NEW-HAMPSHIRE ASSOCIATION.

The New-Hampshire Association of Universalists assembled in Sutton on the 26th ult. Rev. R. Streeter was chosen Moderator, and Rev. R. Bartlett, Clerk. The Session lasted two days. Four new Societies were received into fellowship, one licentiate was or dained as a preacher, and one young brother licenced to labor in the vineyard. The 8th article of the Constitution was exchanged for a new one, and a Resolution passed recommending Brs. Streeters' new Hymn ed Book. Five sermons were preached. One by each of the following brethren: -C. Spear, W. Skinner, J. man's first communication, and also my Moore, R. Streeter and T. Whittemore. The Association adjourned to meet again in Merrimack, (N.H.) on the last Wednesday and Thursday in May, 1830. The Circular Letter is written by Br. Whittemore.

NEW ASSOCIATION.

A new Association of Universalists was formed i noticed in this paper of May 8, employed at least five New-York on the 26th ult. by the name of the "New-York and Philadelphia Association." A: the organireading the holy Scriptures. Having passed the active zation, seven preachers were present-viz. Mesars. Shannon, Fisk, Fuller, J. F. Myers, Wellington, Whisces that did not require much attention on his part to ton and Thomas. Six gentlemen, viz. Brs. E. Welbusiness, and being a great lover of the Scriptures, he lington, A. J. Maurice, A. C. Thomas, J. Myers, J. spent as much as five sevenths of his time in reading B. Shannon and O. Whiston, were received into felhis bible and meditating thereon. This was the prin- lowship and licenced to preach. We believe the first any time or place, attempted to deceive cipal, about the only, book he read. He had indeed named is Br. Elbridge Wellington, who lately removed been a Universalist for more than half a century, but from Livermore, in this state, to New-York. Seven Lazarus, also I mean the Gentile people, as he grew older and studied his bible more, his belief new Societies were received into fellowship. The next was dead in sin And the envious Jews, grew stronger, and in the hour of death he rejoiced meeting of the Association will be held in Philadelphia with a joy unspeakable. Through life he maintained a on the first Wednesday and Thursday in September

DEDICATION.

her to to down IT

The new Universalist Meeting-house in Liverthers do to him. Those who were the most bitter in more will be dedicated to the service of the One Liv-Sermon by the Editor of this paper. Brs. Bates, Murray, Dolloff, Thompson, Dinsmore, and perhaps others, it is expected will be present and take part in the public exercises. This notice would have appeared before, had not the letter communicating the information been miscarried-leaving us in ignorance of the

NEW SOCIETIES.

We learn from the Trumpet, that new Societies of not to sell and speculate upon them. It farther ap- table and the other in Provincetown, Mass. Societies of this description are multiplying in all directions. What is this world coming to? Br. Streeter would say-"it is coming to the light." So we think. There

From the same source we learn, that Rev. DAVID we ought to make a moral use of this Par- honestly; but this speculating under the cloak of religion PICKERING, of Providence, has communicated to Rev. H. Ballou, as Moderator of the General Convention of Universalists, the resignation of his membership of said Convention and of all the Associations under its jurisdiction, What has induced Br. P. to do this, we are not informed. He has recently transferred his ter, who, we suppose, was not an Universal- termine upon the true character of preachers list of supscribers for the Christian Telescope to the ist, to the correctness of the views we have from the effect produced by their preaching," Religious Inquirer, the Universalist paper at Hartford, and promises to become a contributor for the columns of the latter paper.

> Our friends in Bucksport, desirous of having preaching amongst them, have drawn up a subscription paper and obtained contributions, for employing a preacher a part of the time. We know the disadvantages our brethren labor under in that town. We know the strong and relentless grasp the orthodox hold over the freedom and independence of the good citizens of that place; and they have our prayers, as they must have those of all liberal people, that they may be enabled to member that a few well united and persevering in their efforts, may accomplish much.

> The orthodox are beginning to follow the examples of Universalists. A Congregational meeting house was raised in Brewer last week without the use of ardent spirits. Universalists were the first to set this example, and have followed it in every instance, since, of their erecting a meeting-house. Perhaps, however, we ought not to have mentioned this fact, seeing it may be the means of causing our opponents to take a contrary course hereafter ;-so unwilling are they to do as the

The Congregational and Baptist ministers of Hart. ford, (Conn...) have utterly refused to pray for the Legislature of that state, now in session in Hartford, because it included Mr. Rayner, the Universalist, in its invitations to the ministers to officiate as clergymen. in the modern signification of the word; This is "showing proper resentment," this is manifest- that this glorious, semi-inspired divine. and ing the spirit of christianity !

We have not received the New-York Gospel Herald since May 9, nor but one number of the Universalist Preacher. We have been requested by some subscribers to the Preacher in Chesterville, to say that

The Religious Inquirer, for May 23, (No. 14,) has not come to hand.

The Sermon of Br. Stetson on our first page is directed to the illustration of a text which our religious opponents have considered as being very much in favor of their system and against our own. We think the preacher's ideas in general are very correct, and will stand the test of critical examination.

YANKEE TRICK.

An artful Yankee girl in Boston has procured mone enough to purchase her an elegant Piano Forte by in the top, having on it a label "MISSIONARY BOX."

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

REPLY TO "A PREACHER OF UNIVER-SAL SALVATION."

MR. EDITOR,-My remarks at this time must be brief; when I have more leisure, your correspondent's "reply to Frankfort' port of the following paragraph, viz:—
"If Frankfort will let Mr. Balfour make his own explanation, I shall be satisfied," it implies, that A Preacher of Universal Salvation would graciously dispense with any further notice from me. Were it not that this expression of what would give him satisfaction, taken in connexion with his introductory remarks, intimates that I have intermeddled in a question, the decision of which exclusively belonged to Mr. Balfour and himself, his proffered dispensation would have been cheerfully accept-

I have carefully reviewed the gentlereply to it; but am unable to discover the interference which he has alluded to; or that there was any subject of discussion then pending between Mr. Baltour, and "A Preacher of Universal Salvation In reply to your correspondent's question, "does Frankfort really think that he can convince the readers of Mr Balfour's letters, that he (Mr. B.) did not mean to say that but few modern Universalists believe in future punishment?" I would respectfully assure "A Preacher of Universal Salvation," that I have not attempted to convince any one that Mr. Balfour has at the public by stating one thing, when he meant another. Such an attempt would probably involve one of small capital, in more business than he_could profitably manage. In his first communication, "A Preacher of Universal Salvation" says

Mr Balfour has stated,"that the doctrine future disciplinary punishment, is not more extensively believed among the denomin tion of Universalists, than infant dans tion is among the orthodox." This asset tion elicited the inquiry, "Where (in h letter) has Mr. Balfour made this stat ment?" Instead of answering this a other questions submitted in my notice his far fetched conclusions, which embrao ed charges no more calculated to suppor his visionary representation of Mr. R. four, than were the apparent materia which composed the Chaldean Monarch visionary Image calculated to insure durability, he passes them unnoticed. How are we to account for the fact, the A Preacher of Universal Salvation," his reply to "Frankfort," has not even ticed the following question, viz:—"I)
Universalists who believe in future disc plinary punishment, also believe that s ners are to be reformed and fitted for hear in a local hell of fire and brimstone? the is, in the place of misery which Calvinie tic divines contend for?" &c. An answe in the affirmative accompanied with proc that even a respectable minority amo the denomination of Universalists do lieve in the existence of this hell, and a so believe it to be a place in which missionary labors will be blest to the salvation of their souls committed to their charge, is all that is needed to substantiate preacher's charge against Mr. Balfour, making a "grossly incorrect" statement And no more than this is needed to convince "any man of common discernmen and candor," that "Frankfort" has treat ed "a matter-of-fact-stating man" will " unjust severity and satire."

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[For the Christian Intelligencer.] CALVINISTIC SOLILOQUY. "We have claimed all the talents and learning of Christendom, and would to heaven our claim could be supported! But these Universalists and Unitarians, in de fiance of our pretensions in this respect will study and learn and obtain knowledge in general (which in other hands than or is unsafe for us) and have even impious gone so far as to look into the history former times in particular, and to ascertain the doctrine and conduct of our sect whe we were in possession of plenary eccles siastical and civil power. There the have found out, what we wish the worl at the present day could not know, the our sect formerly held to doctrines wh we are ashamed to defend;-that John Calvin was not in fact a Calvinist-at less pious reformer, was a man of the most ferious and blood-thirsty dispositions, of the most ungovernable and revengeful sions;-that he caused the Unitarian Ser vetus to be burned at the stake by a slo fire of green wood; that he not only con sented to his martyrdom, but exulted a gloried in his pains, his sufferings and his death; that towards all others who had the impiety to differ from his creed he mani fested the same christian, i. e. the same mild, generous and forgiving spirit-a spir it that thirsted for the last drop of the heart's blood of his opponents; that our pi ous fathers in the faith, for the defence and propagation of our most holy creed, employed inquisitions, faggots, calcrons, wheels and other instruments of torture convince the heritics that we were ortho dox and godly alone; that the Hugueno slaughtered thier religious enemies, bu their churches, dug up their dead bodie and cast their ashes to the four winds heaven, and converted their costins (the made of lead,) into bullets with which kill other heritics; that they obliged their children to wash their hands in the blood of those who disbelieved their creed, that the Calvinists, after the death of Francis II, burnt down the Churches of Paris and massacred the people in the very streets of that city, &c. &c. Oh! that something might be done to prevent these herelies from reading the histories containing such facts, and to keep them in entire and perpetual ignorance of the manner in which our sect has displayed its spirit whenever it has attained the power. But alas! this free country (God grant it may not be so free long!) every avenue is opened to their obtaining a knowledge of the truth concerning our doctrines and practiccs, and unless something can be speedily done to blind the eyes of the people, or to train up the rising generation in our Sunday Schools, &c. &c. in such a way as to make them believe it is impious and blasphemous to read or learn any thing that would be unfavorable to our creed and our plans, we shall be ruined! ruined!! Let

forth gloriously in triumph over the heads of our enemies! Then will we humble them to the dust; crush them beneath our feet, exult in their dying agonies, al feast ourselves on the warm blood that runs from their wicked hearts." MR. EDITOR; - I picked up the above without the title, a few days since as I was crossing a field in my neighborhood, at though I do not know by whom or for what

purpose it was written, I am strongly sur-

picious it came from a distinguished cler

us make a great racket about religion, pre-

tend vociferously to have most of it, na

to have the whole of it, making people be

lieve that in all our operations we have

nothing in view but the promotion of reli-

gion; in this way we can throw the closk

of religion over our own designs, cast a

mist before the eyes of others, and so sec

ceed at length in re-establishing ourselves in power. Then indeed shall we stride

it as a curiosity, if you should not think as I do that it contains at least the spirit of the principal leaders of the Calvinistic denominations, and therefore I send it to you hoping you will do me the favor to give it a place in your columns. I do believe, power they are striving hard y to obtain, those who should dissent from them would in old times under the persecutions of these same people. Why? Because in every place (I will except none,) where they obtain the ascendancy, they govern with power with a lighted candle. scourges and rule with iron rods. They introduce aristocracy, tyrranny and trouble, and destroy the liberty, equality-the peace and destroy the liberary and happiness of Society.

A PLAIN MAN.

[For the Christian Intelligencer.]

UNIVERSAL GRACE.

BROTHER DREW, -In Simond's Journal clined a re-election. in Switzerland, I met with the following account of universal grace, in Geneva, in his death, he retained unbounded power."

Our author says, "They kept the physician Babzec a long time confined for saying that ultimate evil was not consistent with the existence of God, whose infinite goodness and omnipotence cannot be supposed to have doomed before hand some counted and declared. men to everlasting torments and some others to everlasting bliss. He would have been made to atone for his opinions with Switzerland, all inclined to his way of thinking, had not interposed in his favor."

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Do not all those, who believe in sin and misery, suppose that "ultimate evil is consistent with the existence of God?" Do ments and some others to everlasting life?" And do not all Arminians or Freewillers and to live in conformity to them! suppose that "infinite goodness and omnipotence" foreknew certainly before he made mankind, that some of them would go to endless "torments?" What God certainly foreknows will come to pass hereafter, must be fixed and determined by him; for no one else could do it. Were not Dr. Babzec and all the other reformed churches, except Geneva, inclined to think universal salvation true? Why else did Calvin and his church and council confine Barzec a long time in prison? And why did Babzec escape a cruel death, but by having the majority on his side? Nevertheless, Geneva has an asylum for persecuted protestants from other countries, if they agreed with Calvin.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 12, 1829.

Nomination of Governor. The Convention of the friends of the present U.S. Administration, which was held in Augusta on Wednesday last, nominated Hon. SAMUEL E. SMITH, of Wiscasset, as a candidate to be supported for the office of Governor at the election in September next. The Convention consisted of about 240 members. Hon. cted as Secretaries.

Maine. It appears by the Report of a ommittee of the U. S. House of Representives, on the subject of the Public Lands, re cently published, that the number of square miles in Maine is nearly equal to that in all the rest of New-England-Maine having 32,-000; and five other N. E. States united 33, 326. The same report calculates that the population of this state in 1830 (next year, will be 420,000. When the population of Maine shall become as dense as Connecticut now is-and it will be, no doubt, before a very great many years, the number of inhabtants here will be two millions.

square mile is Massachusetts.

Fatal accident. On Thursday of last week, Stephen Jewett, Esq. of this place, as found dead in the road about four miles ipitated the deceased on to the ground from which he never arose. From appearance he lied without a struggle. Mr. Jewett was 6 years old at the time of his death.

Hon. Josiah Quincy, L. L. D. was inauguated President of Harvard University on the d inst. in Cambridge. The occasion called egether a large number of the literati and other states. Mr. Quincy,s Address is mail letters is likewise required. poken of as being unusually able and interting. The friends of the college promise inselves much benefit to the University by an account of two cases of cancer upon the tongue and lips, both produced by the doubt he will introduce "Reform" and

gyman who lives near where it was found, give a new life to things. He is not a man

ton, lying in New York harbor, was blown up on Thursday of last week, by the explosion of the powder magazine, and between Sir, that if the Calvinists could get the forty and fifty persons were killed and wounded, among whom was Lieut. Breckenbridge. The ship is quite destroyed. The suffer as severely as ever martyrs suffered explosion was occasioned by the carelessness of the gunner -- a new person in that business-who went into the magazine for

> The York County Convention of "Nationweek, approved the nomination of Hon. Jon-ATHAN G. HUNTON, of Readfield, for Governor; and nominated Hon. Abijah Usher, Hon. John Bodwell, and N. D. Appleton, Esq. for Senators for that County. Mr. Dane de-

Two persons, Eli Bruce, late sheriff of Nithe time of Calvin The council of Gene- agara Co. N. Y. and John Whitney, have va invited Calvin to reside there, as theo-logical instructer. "From that time to agency in the abduction of Wm. Morgan.

> The Executive Council of this State will meet in Portland on Wednesday next. The votes lately given in for Member of Congress eating, of the olive or sweet oil; for burnin this and Washington districts will then be ing, of the best sperm oil; without the

When Gov. Houston left the state of Tennessee to go among the Cherokees, he dresshis life, if the other reformed churches in ed himself in the Indian garb entirely. It is said he will spend the remainder of his life amongst the Indians, as a member of the not all Calvinists suppose that "infinite great and powerful state resigns his authori- to the acre; which will furnish from five to goodness and omnipotence have doomed ty, his honors and all the sweets of social life. before hand some men to everlasting tor- and flies to the western wilds to associate with savages, to acquire their habits of life

> The Columbia Bank, at Hudson, N. Y. the Middle district Bank, of Poughkeepsie, Erie, New Brunswick, and Bank of Newburg, have

The New York Enquirer, conducted by Maj. Noah, and the Morning Courier, by Mr. Webb, have been united. Both are to be con- ness, want of excitement, and want of Cash, cerned in editing the paper. It is but a few

William Paine, Esq. is appointed by the roung men in Portland to deliver an Oration n that town on the approaching 4th of July.

Hon. Wm. P. Preble, of Portland, late one of the Supreme Judges of this State, has been appointed by the President, Envoy Extraordinary and Minister Plenipotentiary to the Netherlands.

The celebrated Washington Irving, of New the Court of St. James, London.

Fillebrown, Jr. late Clerk in the Navy De-ISAAC LANE presided as Chairman, and Hon. partment. It will be recollected that Mr. F. Molasses. It may be interesting to the E. KAVANAGH and Dr. THEODORE INGALLS had previously commenced a prosecution a- public, and particularly our brother Yangainst Gen. Duff Greene for a libel. This case has not yet been tried.

> Hon. Joseph Story has been elected Professor of the Law Professorship lately established in Cambride College, by the munificence of the Hon. Nathan Dane of Beverly. When the letter communicating to the Faculty the proposition of Mr. Dane to make a donation of \$10,000 for this purpose, was received by the Board assembled at the inauguration of Mr. Quincy, Mr. H. G. Otis, Mayor of Boston, proposed the following toast in latin. Non times Dan-aos et dona ferentes.

Post Offices .- The Postmaster General. The state having the largest population to in a circular to his respective subordinate officers, cautions them against the abuse of the franking privilege, directly or indirectly, either by extending their own right beyond the bounds fixed by law, or knowlege, to violate it with impunity. characters of the officers so privileged is not always a guaranty for its restriction highly respected by the citizens of this town, their part in the premises, as well as conpense is trifling. who had conferred on him many marks of nivances with others thus disposed to comheir public confidence and respect. He was mit frauds on the revenue. He has given orders also, for the correction of errors and misunderstandings in relation to the ashes .- Somerset Jour. transmission of printed documents, not rated as pamphlets or periodical publica-tions. Letter postage is to be strictly exacted on all printed circulars, special advertisements, and every species of handutleman of distinction from Massachusetts bills. Further attention to the rating of Boston Bulletin.

The last Medical Intelligencer contains

since the hand writing, as far as I can jude, appears to be his. You may regard to lay still, though happily, as we conceive, he is a lay-man. The true use of Rum - That nothing was leads him to conclude that all sublunary Dreadful Accident. The steam ship Ful- things, nay even the celestial bodies, were intended for his benefit. However this dable as the embargo was to this country, may be, it is certain that he often makes a we subjoin the following new versions wrong use of useful things, and thus does himself great injury. For instance, opium, arsenic, prussic and other acids, are salutary medicines; but if improperly us- capital letter P. ed, they are deadly poisons. So also with Rum. This liquid has destroyed more lives than the famed hemlock weed, and all other poisons put together, from a most absurd notion that it was fit for human beings to drink! aye, to pour down their throat like water, to allay thirst! No other use for it could be discovered. But foral Republicans" which met in Sanford last tunately for the world the proper use of it has been discovered at last-and that is, to kill lice upon calves. It is known to all farmers that at this season of the year, calves and other cattle are sometimes afflicted with vermin. We are assured that they may be expelled or killed in a few hours by an application of new rum to the skins of the animals. - Ken. Jour.

> The Sun flower. It is said by experienced agriculturalists, that this plant, properly cultivated, is probably the most profitable of any e er cultivated. The oil extracted from its seeds, which are more oleaginous than those of any other plant known to us, combines the qualities, for smoke of the latter; and for painting, of flaxseed oil. The young flower cups of this plant are very esculent and agreeable to the taste, when prepared and eaten as artichokes. The stocks are an excellent substitute for hemp, in manufacturing pack thread. From the flowers the most luscious and highly flavored honey is extribe. This is one of the most singular inci- tracted. It is estimated that the plant will dents in history. The Chief Magistrate of a vield between 80 and 100 bushels of seed seven quarts of oil to the bushel. We think it would be an object for some of our agriculturalists to make the experiment. The flower will flourish on ground unfit for any thing else. - Statesman.

> At this time the printers can hardly find any thing of importance to print. So stagnant are the channels of news, so bare are the chronicles of the day, that the greatest treat which can now be offered is a dreadful accident, a horrid murder, or a list of removals.-The news market thus dull, every person who ever felt want of busiwill sympathize with the unfortunate bromonths since Noah thrust Webb by force and thers of the type, who, unless a murder is arms out of the Tammany Ark for political committed, a house fallen or burnt down, the brunt of those who think it is the printer's business to make news

> Salem Courier. I'm glad it is no worse. A certain clergyman of Maine discoursing upon the text 'strait is the way,' enlarged to his congregation upon the very great obstacles to salvation; insisting on the very small number that would finally be saved. 'I doubt my brethren,' said he, 'whether out of this whole congregation even one, the probability certainly is that not more than one York, is appointed Secretary of Legation to will be saved. One of his hearers, who had been listening with some interest to know how narrow a chance of escape the A prosecution has been commenced on the part of the U.S. Government against Thomas gravity remarked 'I am very glad it is no worse.'-N. E. Galaxy.

> > kees, to know in what manner the price is made up which they pay for Cuba molasses. They will see, from the following statement, that the cost of the article at the places from which it is imported, is less than half the amount required for casks

Expenses of casks, per gallon, Freight - -66 Duty 10 Leakage - -66 21-2 66 Small charges 1-2 Original cost 66 3

27 cts.

The value of Muscovado sugar in some of the West India Islands is from 3 to 4 cents per lb. and in others from 4 to 5 cents, according to the quality. Jour. of Com.

We hear much complaint of the destruction of vines by the bugs or flies. Various methods are recommended to prevent ingly suffering those entitled to this privi- the ravages of these troublesome in-The sects-such as sprinkling the vines with out of the village westward. His death was Postmaster General strongly intimates, and sulphur, tobacco water and red pepper, a ccasioned by the fall of his horse which pre- no doubt with good reason, that the high strong decoction of elder leaves, &c .-These expedients may succeed in some measure, but the only effectual method we within the limits of the law-and warns believe is to enclose the hills with a frame his deputies against corrupt practice on covered with gauze or millinet. The ex-

> To prevent the worm from eating the vines, make a trench round the hills two inches wide and three deep and fill it with

> I once had a constant and troublesome visiter, whom I tried may ways to diso-First, I essayed smoke, which he bore like a badger; then fire which he bore like a salamander. At last, I lent him five dollars, and have not seen him since.

> As a Spanish proverb says, 'He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him,' so it is in travelling, a man must carry knowledge with him, if he would bring home knowledge. - Johnson.

TWO THOUSAND HINTS.

To THE PUBLIC. The plan of the magic squares is very familiar to the public. As the delay of prompt payment is to the proprietors of newspapers, to the full, as formiwhich may be read in upwards of two thousand ways, without altering the original words, beginning in the centre with the

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retnter retninter retnirinter retnir Printer retnirPePrinter retnir Pehe Printer retnir Pehthe Printer retnir Pehty the Prniter retnir Pehtyaythe Printer retnir Pehtya Paythe Printer retnir Pehty ay the Printer retnirPehtythePrinter retnir Pehthe Printer retnirPehePrinter retnirPePrinter retnirPrinter retnirinter retninter retnter

Definitions not found in the Dictionaries. Missing. An imperative call on a young lady to sing.

rer

The age of a bag. Baggage. Achtmen . An intended bet. Afterward. To make love to a rich orphan who has a cross guardian. Again. A good bargain.

Ague-fit. A proper shaking.
Cart-wright. A cart not left.
Cashier. [Cash-here.] What an editor can never say of his pockets. Compart. What a peace-maker says to

wo combatants. Dilate. To live to a good old age. Dog-days. The existence of a PRIN-TER'S DEVIL.

Ticking. Living on credit.
N. Y. Morning Courier.

Speed of Pigeons. In the neighborhood of New-York, pigeons have been killed with their claws filled with rice, collected by them in the fields of Georgia and Carolina, the nearest points at which this supply could possibly have been obtained; and it is well ascertained that, owing to their great power of digestion, they will decompose food entirely in 12 hours, they must have travelled 3 or 400 miles in six hours, or a batch of removals cooked, must bear making their speed at an average rate of about a mile a minute.

> A lady advertises for sale, in a Southern paper, one Baboon, three Tabby Cals, and a Parrot. She states that being married, she has no further use for them.

An article in a Liverpool paper, dated London, April 22, says-" The Duke of Wellington is still much indisposed, al though not dangerously il. It is considered highly probable that he will resign his office within a few months-as, notwithstanding all the care he has taken of his health, it is found to be quite unequal to the fatigues and anxieties of his situation.'

NOTICE.

The Editor has an appointment to preach in Waterville (in the village meeting-house) next Sabbath.

All the subscribers to this paper in Augusta will find their papers next Friday, and the Friday after, at Perkin's Hotel.

MARRIED,

In Turner, by Rev. George Bates, Mr. Daniel Sew-all French, to Miss Rebecca Bradford, daughter of Asa Bradford, Esq. In Mt. Vernon, Mr. Andrew Brown, to Miss Sarah McGaffey.

DIED,

In Turner, on the 20th ult., Mr. Jesse Bradford, aged 71. He died in a full and joyful belief of Universal Salvation.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED June 4.

Delia-Belcher, Carr, Boston. Pearl, Brown, do Almira, Perry, Sandwich. Mind, Weymouth, Salem. Elizabeth, Hinkley, Boston. Relief, Kussell, Salem. Deborah, Burdyce, Sandwich. Experiment, Wetherel, Sandwich. Nancy Lawrence, Sandwich. Good-Return, Phinney, Sandwich. Mechanic, Nye, Sandwich. William, Sherbert, Sandwich.

Sophronia-Dole, Carter, Providence. Boston, Blanchard, Boston. Sally, Fuller, Nantucket. Elizabeth, Waitt, Ipswich.

Sloop Hero, Sutton, Salem.

SAILED. June 7. Almira, Perry, Sandwich. June 8. Sloop Magnet, Bowman, Falmouth June 9.

Rob-Roy, Towle, Newburyport. Mind, Weymouth, Salem. Mechanic, Nye, Sandwich, Nancy, Lawrence, do. Chules, Atkins, do. Elizabeth, Wait, Ipswich. June 10.

Washington, Kollem,
Louisa, Thinney, Falmouth,
Diamon, Davis, Falmouth,
Iris, Lucc, Nantacket,
Good-Return, Phinney, Sandwich.

More, Perkins, Salem.

HORSE LOST.

TRAYED or stolen from a pasture near Gardiner Village, on Friday night last, a light red MARE—with a white stripe on face-and switch tail-about seven years old-and quite a free traveller. Whoever will return said Mare to the Subscriber, shall be liberally rewarded for his trouble and all necessary charges paid.

P. SHELDON. Gardider, June 10.

LOST.

LENT some time since the following books, viz. Schoolcrafts Expedition under Gov. Cass; John Hare Powel's hints to American Husbandmen; two volumes of the New-England Farmer. The Subscriber has forgotten to whom they were lent; but would be pleased to receive them again.
E. HOLMES.

Gardiner, June 10, 1829.

IMPORTANT INFORMATION.

ESPECTING demands left with J. A. STREET, at New Castle C. H. Merimicin, three or four years ago, by a man named Charles or Christopher Erskine, may be received by application to MARK FISHER, Winthrop.

The man who test these demands is sup-posed to be dead, if so his family may be benefitted by application as above.

HISTORY OF UNIVERSALISM.

UST received, and for sale by P SHEL-box, in Gardiner, and WM. A. DREW, in Augusta, the Ancient History of Univeralism, from the time of the Apostics, to its oudenmation in the fifth general council, A. D 553. With an appendix, tracing the docrine down to the era of the Reformation ... by Hosea Ballou, 2d. Price --- bound in sheep

Gardiner, May 1.

CAUTION.

AN away from the Subscriber, on Sunday, the 31st uit. Rufus Johnson. Said onuson is a colored man, about twenty years of age, and is regularly bound apprenace to the subscriber, by the overseers of the poor of the town of littston. All persons are hereby forbid to harbor or trust said Johnson on account of the subscriber, as he will pay no debts of his contracting. ISAAC REED.

Pitision, June 2, 1879.

WANTED,

WO SHOATS, weighing from 60 to 100 L pounds each. Inquire at this other. Gardiner, June 5, 1829.

THREE COLTS STRAYED.

TRAYED from the Subscribers in Albion, on the 9th of May, three Cours; wo of which are mares, one two and the other one year old, both of a dark color—chesnut or brown. The other is a horse colt, of a red color, dark mane and tail, a star in ms forehead, one white hind foot, and two years old. Ali of the above colts are trotters, and called likely. Whoever will give in-ormation where they may be found shall be easonable rewarded.

SAMUEL SIBLEY. JOHN FRENCH.

Albion, May 22, 1829.

LOST,

NOTE signed by HENRY M'CAUSLAND, A for \$20 69, and dated June 22, 1826. B. BABB.

May 25, 1829.

A LETTER TO DR. BEECHER. OR sale at the Gardiner Bookstore, "d Letter to the Rev. Dr. Beecher, Boston; By Walter Balfour." In reply to a Lecture preached in the Vestry of the Hanover street Church, by Dr. B. on the parable of the rich man and Lazarus. 36 pages. Price

COPART ERSHIP FORMED.

THE Subscribers would inform the pub-. lic, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the

PERKINS, NOYES, & CO. They will keep on hand ready for delivery

at very short notice. CARDING MACHINES & PICKERS:

SHEARING & KNAPPING MACHINES: PAPER MILL, GRIST MILL, OIL MILL

CLOTHIERS, and all other kinds of SCHEMS.

Which will be furnished as low as can be had in New England. ALSO-Any kind of Iron Turning, of any size or dimentions done at short notice.

They having had a number of years experience in the above business, and fraving also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custon.

WM. C. PERKINS, JOSIAH NOYES, MANTHANO NOYES, CALEB B. BURNAP. Gardiner, May 20, 1829.

03 The Publishers of the Portland Advertiser and Bangor Register are requested to insert the above notice six months, and forward their bills to

HUDSON OF BALFOUR.

Mr. Hudson's Reply to Mr. Ballour, price, in boards 50 cts. bound, 62 1-2, which he will dispose of to purchasers by order or The work is an able vindication of the immortality of the soul and a future, limited retribution, and ought to be read by christians generally, especially Universalists. The nature and circumstances of this publication are such, that interested persons may give different representations of its merits but the surest test is for every one to read and judge for himself.

Orders by mail or otherwise, directed to the subscriber, in Saco, (Me.) shall receive punctual attention, JACOB WOOD, Saco, March 6, 1329.

[For the Christian Intelligencer.]

SUMMER.

Thou hast come o'er the hills, through the dales, and thou Hast stamped thy smiles on each green wavering bough: footsteps are seen in the wild woody bower, And thy charms we behold in each tender flower, Thy arrival is hailed by the rushing streams,

While thy votaries sport on the flowery greens. Thou hast dressed the earth in verdure so green. On whate er we look thou in glory art seen; The maize in the vale, and the grass on the hill, The soft whisp'ring zephyr, and cool flowing rill, Proclaim to the swain that summer is here, The life, and the joy of the fast fleeting year.

Thou art on those beds where the violets grow, On the bright sunny banks where the streamlets flor In the waves that roll o'er the troubled deep, In the clusters that hang from the clifted steep; Thou hast breathed from the South thy sweet perfume And the vales of the North are waving in bloc

know thou art here, by the golden hue, by the morning sun, by the gust'ning dew, by the blazing moon o'er the fertile earth, by the breeze that tells of thy lovely birth, By the evening ray that appears in the west, When man, beast, and bird are retired to rest.

The raven is heard from the waving pine, The lapwing is sounding his notes sublime, The redbreast's imbower'd in the vident tree, And the woodbine is siped by the busy bee; And nature doth sport in the joyful lay, Come forth to the scene, for it will not stay.

Flee away, Oh! ye youth of gladness, flee To the noontide shade 'neath the willow tree, On the silken carpet of nature repose, And witness the fall of the full blosom rose, Come forth with the wreath, with the tuneful lyre To the green garden arbour with joy retire.

Oh! sweet is the evening of summer, and sweet The chat'ring of birds in their woody retreat; The grave doth respond to the vocal reed, And the flute sounds shrid through the fragrant mead; The lassforn has fled to the vale for relief, In silence and tears to give rent to his grief.

But alas! ye flowers 'tis for you that I sigh, Your bloom is so fair, but ye bloom to die; Ye bloom, but ye fade, and away ye pass, And man, too, must lade like the howers of the grass; Go on, go your way, if not here ye will dwell, Till sweet summer returns; "fare ye well, farewell."

But I've heard of a world in the regions above, Where winter is summer, and summer is love Where flowers die not, but eternally bloom, Forever imparting the sweetest perfame : -No toils are required, no troubles obscure,
-Everlasting summer 'il forever endure.

We are not without our doubts as to the entire originality of the above; still, we may be mistaken, and should be sorry to do injustice, even in suspicion, to our unknown correspondent.

[For the Christian Intelligencer.]

CONTRACTOR COLUMN STATE STATE OF STATE

AN ADDRESS,

Delivered before the First Universalist Society of Norway and Paris, previously to the crection of the frame of a second Universalist Meeting-house in the village, on the 13th of May, 1829.

BY B. B. MURRAY.

Brethren, in the faith of Jesus, the hope of immor tality, and in the love of truth and right

Another auspicious morning has dawned, and the lamp of heaven is pouring its indulgent smiles of heaven and earth conhour, and the brightening prospect which the propitious circumstances of this day afford, call forth the warmest expressions name adored, His truth declared, the gosof our gratitude to Him, whose goodness pel of His Son inculcated and defended, knows no bound-whose nature is subject and the sweets of fraternal union mingled edictions of heaven, and by the ripening prospect of future privileges, religious improvements, and social, fraternal and spirnessed their hymns of praise, where, aresounded their voice of prayer, and where and corruptions, which in part remain. the wide canopy of heaven spread over a of their devetions to Him, from whose allforming hand their being came.

For moral and religious freedom they abandoned the favored Isle of their nativity, and the delights of their youth; and the dim, distant taper that faintly gleamed upon their grief-worn cheeks, and in their bosoms fostered a wavering hope, now We cannot believe that an infinitely wise beams on their descendants with brighter and good God would have created beings lustre, with more transcendant glory! and for His pleasure, in perfect knowledge that seems promising, soon to fill a universe that they would die a never-ending death, with its blaze!

But let me softly touch the fond recollection of later days, and glance on scenes

of a more recent date.

In this respectful, congregated throng, I recognize with filial regard, the countenances of those, who have seen the wild wood flourish, and reposed beneath its branches on these banks, beside this pleas-

ant stream. I discern the enlivening features of a remaining few, whose memory can paint variance with His word-we feel it a duthe departed hours of 1799-when but a solitary individual here and there, with them was known to acknowledge the restitution of all things, agreeably to the faith and expressions of prophets and apostles out wrath or doubting. when ten in number composed an infant band that from time to time assembled here, and who, like the captive Israelites, when they sat mournfully on the banks of the river of Babylon, ofttimes hung their harps on the willow, and said in their sad-Lord in a strange land?"

But we adore the Lord God Almighty, that the waste places have since been converted into fruitful fields-that here is cul- God and those who heard him, viz. good tivated and watered with heavenly dews, news of salvation that should be to all peoa promising garden of the Redeemer's grace, and that multitudes, led by the spirit of eternal wisdom and truth, have found to those that believe-that Jesus is the prothe good old way; walked together therein beside the still waters of life, and rest- taketh away the the sins of the world .love, the impartial salvation, and the untir- he might present every spotless soul before bottle. ing faithfulness of the only wise God, and our Lord Jesus Christ.

Here are those, who in 1302, witnessed the election and consecration of a small, but then commodious house of worship upon this hallowed ground, and who, from time to time have enjoyed the blessings of its walls. Their lives have not only been preserved, by a kind and infinitely wise Providence, their ears have not only been permitted to hear, and their eyes to see the Zion of our God enlarged, but their other generation in preparing another, and salvation of all, and the day approaching, a more convenient building in which to when one spotless Temple of happiness worship the God of their Fathers with shall convene the enraptured spirits of all, their children, and with their children's to fill the measure of angel's joys, and to children. May the smiles of heaven pre- satisfy the Redeemer's right. serve, and gild the glass of their wasting time, while they shall be ripening for immortality and eternal bliss.

But while we indulge the recollection of the past, and felicitate each other under a deep sense of our obilgations to God for the blessings of this hopeful day, let us remember with Christian affection and heart-felt regret, the loss of our worthy deceased brother, by whose liberal donation this highly convenient and eminently delightful spot of ground was bequeathed to support a sanctuary of the Most High God, and for the use and benefit of this Society forever; it being of the order to which he belonged, in which until death he bore a conspicuous rank, for the interest of which, and for the faith it maintains, he ever manifested the strongest anxiety and the most tender regard, and from which he departed in the triumphs of faith, supported by the rich consolations of

He rests from his labors, we trust, in the bosom of his God; and the virtues of his life, in silent, but in eloquent and pathetic language will long speak his eulogy to the hearts of all who were either related to, or acquainted with him.

You will here permit me, though perhaps I need not remind you, that under the best of governments and in the happiest of countries, you are blessed with the liberty, and possess the means sufficient to prosecute and finish the work you have so happily begun. Your quarries, by means of the skilful workmen afford you the firm foundation, and from your forests the hand of the selets prepares, or causes to be prepared the choicest beams; and lucid rays upon the now scattered constit- the various facilities that attend you, unituents of this contemplated temple. The ed with your liberality and perseverance will soon erect and complete the imporspire to forbid our silence on this joyous tant object of your labors, viz: a temple to the living God-wherein the honors of His impartial Being will be sung, His to no change. Waile, by the present ben- with pure devotion, enjoyed by those who will not forsake the assembling of themselves together for worship here.

But are we requested to give a reason itual enjoyments, the tenderest sensations why we are thus separated from our chrisof thankfulness to God are excited within tian brethren of differing names and views us, the occasion demands and enforces from ours? We deem it proper to reply: the endearing recollection of former days; Because, in connection with all Protestant a deeply interested consciousness of the Christians we deny all human authority in present, and our fervently united, and ar- matters of faith; and we recognize the unaldently devoted prayers for the prosperity ienable right of private judgement in all of days to come. In taking a retrospec- things pertaining to religious theory, orditive view, we, by imagination, speedily nance and worship. And as Luther, Zurun back to the days of our Nation's in- inglius and Calvin asserted, and maintainfancy; and review with painful sight the ed the right of renouncing the errors of wild and devious paths our fathers trod- Popery and the corruptions of the Rowhere the willows of the landscape wit- mish Church, which we believe they did in part, so also, do we assert and mainmong the branches of blooming cedars tain the right of renouncing those errors

We cannot consent with Calvin to limit hideous wild wood, constituted the temple the grace and love of God, together with the gift of eternal life to a part of His creatures, and that too by an unconditional and immutable decree. We cannot like Arminius declare that, grace and salvation are wholly conditional, and entirely dependent on the agency of beings, who in their best state are but vanity .while life and salvation were full and free; nor can we have a much more favorable opinion of that pretendedly more liberal system, which, while on the one hand, it seems to promise final felicity to all, on the other, it fills the fearful bosom with an awful uncertainty, tending almost to despair of all.

We therefore feel it our imperious duty to reject these and all other systems which we consider dishonorable to God, and at ty, and a privilege to worship before our Maker with joyful faith in the salvation of all men, for whom His word enjoins it upon us to pray, lifting up holy hands with-We receive this, as the faith once delivered to the saints; and we regard it and its influences, being acceptable in the sight of God, who will have all men to be saved.

Hence we regard our obligation to con-tend for, and to labor to inculcate the eviness, " How shall we sing the song of the dences of this apostolic faith, that the world may believe, and enjoy that glorious truth,

which was preached by angels, believed on in the world, confirmed by the Law of ple-that God is the Saviour of all men; but a special, because a present Saviour his Father in love and with exceeding joy.

We therefore wish to worship God, and to worship Him in the exercise of reason, by the light of his revealed will and purposes; though after the way which some call heresy; yet we are ready to confess before Jehovah's throne, so worship we the spiritual instruction and devotion within God of our Fathers, believing all things the public, as a substitute for the genuine arthat are written in the law and in the prophets-believing God to be the eternal Father of all-His paternal government over all-His parental chastisement upon all-His impartial and changeless love followed by a train of imitators, counterfeitliberal aid and influence have assisted an- manifested through Christ for the eternal ers and impostors. Therefore be sure that

Brethren, with a view to promote the the best interest and happiness of yourselves, your children, and unborn generations, pursue the work that waits to bless

and repay the labor of your hands. And may the glory of this latter house exceed the glory of the former, even to the utmost bounds of the everlasting hills.

> [From an English Paper.] SUNDAY MAILS.

Certain very zealous persons having lately petitioned the American Congress to suppress the travelling of the mails on the Sabbath, the petitions were refered to a Committee, whose report, as given in the American papers, is one of the most interesting and valuable documents we ever perused. It is too connected to admit of abridgment, and too long for present insertion; but we shall publish every line of it the very first opportunity that presents it-While our own Parliament are deliberating whether a third of the population of Great Britain, who are Catholics, shall or shall not be admitted to a participation of the constitution, the American Congress deny the right of a free state to make any distinction in civil rights in consequence of religious tenets, or to interfere with men's opinions at all. "What other nations call religious toleration,' say the Committee, 'we call religious rights. They are not exercised in virtue of governmental indulgence, but asrights of which government cannot deprive any portion of citizens, however small.

BALLOU AND TUNERR'S HYMNS. UNROE & FRANCIS, Washington-st. Boston, have just published, the first edition of a new stereotype edition of the are found to excel any other physic hereto UNIVERSALIST HYMN-BOOK, prepared for fore offered to the public. public and private devotion, by Rev. Hosea Ballon and Rev. Edward Turner.

This edition has been revised and cor ected, and much improved, without altering in the least the order, or the number of pages. A new Index of Subjects has been prepared and inserted, and the price is greatly diminished, in order to get it more generally introduced into public worship.

The price of this new stereotype edition is 63 cents single; 5 dollars a dozen; 40 dollars hundred.

All orders Boston, or to P. Sheldon, in Gardiner, will long in use, & its character too well establishbe promptly executed, and upon the most ed to need any recommendation. It is also liberal terms. January 22, 1829.

Who wants a New Book? HUTCHINSON'S TRIUMPH.

JUST received and for sale at this office and by the Editor in Augusta, the postwork of the late Rev. SAMUEL humous HUTCHINSON of Buckfield, entitled "A Scriptural Exhibition of the Mighty Conquest and Glorious Triumph of Jesus Christ over Sin, Death and Hell; and his Exaltation, his Second Coming. The Day of Judgement, and the Capacity, Equality and Success of His Reign nd the Ultimate Triumph of His Ransomed. Price 75 cents each.

SMITH'S NEW ARITHMETIC.

UST published, the third edition of s Practical and Mental Arithmetic, new edition, with very great improve-ments, and accompanied by Cubical BLOCKS, for the illustration of the Cube This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published. For sale by P. SHELDON

MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in Augusta, A Sermon delivered in the Court-House, Bangor, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomas-Second edition. Text, Matt. xxvii. 50, 51. Price 12 1-2 cts

SABBATH SCHOOL PSALMODY.

JUST received and for sale by P. Sheldon, Sabbath School Psalmody. By E. Barrett. Recommended by Rev. Messrs. J. M. Whi-Ebenezer Colman, John H. Church, N. W. Williams, Wm. Jenks, John Codman, Warren Fay, Howard Malcom and Artemas Bullard, Secretary of the Massachusetts S.

Gardiner, April 10.

BLANKS-for sale at this office.

CHEMICAL EMBROCATION,

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CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest,) impo sing their spurious compounds on ticle, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless you receive Whitwell's Opodeldoc, or you may be most wretchedly imposed upon .--Price 37 1-2 cents.

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Balsamic Mixture, or Infirmary Cough Drops-one of the best compositions ever used for coughs, colds, asthmas, and all disorders of the breast and lungs. Price 25 cts. Sold at the Boston Infirmary, corner Milk and Kilby streets,-also by his agent, J. B. WALTON, Gardiner, Me.

DR. DAVENPORT'S BILIOUS PILLS.

OR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many vir-

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary-They are a afe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholic-they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure re-lief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or Their operation is hindrance of business. gentle and effectual, that by experience they

Certificate from the Hon. P. Allen. Mr. Daniell, -Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used. Pittsfield, Mass. Nov. 1828.

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NEW TESTAMENT LEXICON.

UST received and for sale by P. SHEL-DON, a GREEK LEXICON, adapted to the New Testament, with English Defini-tions, by Rev. S. C. LOVELAND, price \$1 25. "The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it the more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue." Gardiner, April 23.

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THE Public are hereby cautioned against purchasing three several notes of hand given by the subscriber, to Moses Merrill, of Minot, in the County of Cumberland, of the following description, viz. all of them dated February 24th, 1829, payable in one, two, and scribing, or two dollars and fifty cents if paid within three years, in stock or produce without interest; -one for the sum of sixteen dollars, ment is delayed after the expiration of a year, interone for the sum of fifteen dollars & fifty cts., and the third for the sum of sixteen dollars. The said notes were obtained from me, in a fraudulent manner, and I am determined not to pay any part of them

WILLIAM B. MERRILL. Minot, May 6, 1829.

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FEVHE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1828.

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HiE work will contain 32 pages, and be divided into the following departments, viz.: A Mechanica!—Agricultaral—a department of Busbandry, and a department of Natural History. The Mechanical Department shall compre-

hend from ten to twelve pages, which shall be filled with communications and selections from whatever may contain matter interest. ing to the mechanic, &c. It shall, as often as it is necessary, be accompanied by a Plate or Drawing of some recently invented machine.

The Agricultural Department shall comprehend at least twelve pages, which shall be filled with communications, selections or original matter, relative to the cultivation of of the soil, subjects of rural economy, gardening, &c. &c.
The Department of Husbandry shall com-

prehend at least four pages. which shall contain information relative to the anatomy, diseases, varieties, management, &c. of domes anmals, and shall always be accompanied with a Plate illustrating the subject treated

The Department of Natural History shall contain at least four pages, which shall be devoted to the natural history of New-England, and shall also contain a Plate or Egraving of some bird, quadruped, insect, plant, or other object of Natural History.

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The work will, therefore, contain two Plates per number, and sometimes three,-in will be executed in the same style as the preceding volume, and on the same terms, viz 22, if paid in advance, and \$2, 50, if neglect-

The Editor would beg leave to ask the Farmers and Mechanics of Maine, if they will not support one periodical devoted exclusively and particularly to their interests?-One work, that shall be a medium through which they can instuct each other, by communications of the results of their observations and experiments? One paper, which shall treat of subjects of the first importance to them in their daily occupations, unmingled and unpolluted with political strife or sectarian zeal? Or will they depend upon more an presses without the State for these things and never lift up their own voices, or express their own thoughts, in their own territory. Maine has slumbered long enough. It is time that she be roused from her lethargy, and that her voice be heard among her sister States-That her hills and her mountains be explored-Her resources and her powers developed,-and that not only herself, but oth ers should know her strength. ter way can this be done than by exciting nquiry and a spirit of research among her perative and productive classes of And in what better way can the good results of this inquiry and research be known and felt, than by a mutual and friendly interchange of sentiment through the medium of the press?

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